

A
RÉPLICATION
TO A
Late BOOK

Written By

Mr. *Benjamin Keach*

AGAINST

Infants - Baptism,

INTITULED

A Counter-Antidote, &c.

By *Gyles Shute of Linne-houfe.*

L O N D O N,

Printed for the Author : Published and Sold by
*Randal Taylor near Stationers-Hall, and Nath.
Hiller in Leaden-hall-street, 1694.*

Price Three Pence.



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A
REPLICATION

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Late BOOK

Written By
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AGAINST
Infants - Baptism.

SIR, I have carefully perused your Book, and I find that you have dealt very disingenuously by me, and have made several unkind Steps upon my Credit and Reputation, which is not at all becoming a Christian, especially one of your Figure.

Secondly, Your whole Book is reducible to five General Heads. The *First* is against our Mode of Baptism, viz. sprinkling or pouring water in Baptism, and to prove that Dipping or Immersion is the only Mode in Baptism. *Secondly,*

(4)
To invalid the Notion of Habitual Faith in E-
lect dying Infants, and to prove they are saved
without it. *Thirdly*, To prove the Dissolution
of the Everlasting Covenant God made with
Abraham and all his Seed, calling it a Covenant
of Circumcision only. *Fourthly*, To prove that
none but Adult Believers are the Subjects of
Baptism. *Fifthly* and Lastly, To prove that the
Church-State, before the coming in of the Gos-
pel, was only a carnal Legal Church-State, and
therefore destroyed and dissolved by the com-
ing in of the Gospel.

Now upon these Five Pillars your Opinion
is built, and from these five Topicks are all
your Arguments raised and deduced against us
Pædo-baptists; wherefore to confute these five
Heads is to Answer all your Book.

But before I enter upon the controverſie I
muſt acquaint the Reader with ſome of Mr.
Keach's unkind Steps he hath made upon my
Credit and Reputation, which I conceive was to
render me as black and odious in the Eye of the
World as poſſibly he could: So that what I have
written in Vindication of Infant-baptiſm, and
the Everlaſting Covenant God made with *Abra-
ham*, might meet with the leſs eſteem among
People of all Perſwaſions. But however Truth
will be Truth ſtill, notwithstanding all the op-
poſition that is made againſt it by Men of cor-
rupt Principles.

I. Saith Mr. B. K. *This Man hath come too near
to the Expreſſions and bitter Reflections John Child
uttered againſt us, falſely called Anabaptiſts, who
ſoon after fell under fearful horrow of Conſcience and
Deſperation, &c.*

And pray obſerve how his Reverend Brother
O. (as he calls him) and he are agreed; for,

In

In pag. 11. of his late Book he saith, *Is not this the Man David Spake of, that travelled with Iniquity, conceived Mischief, and brought forth Falsehood?* Remember, remember John Child, whose chief cause of desperation was his speaking and writing against those very People of God you now do.

Here you see these two Reverend Brethren are both agreed in their Verdict against me, wherefore in Answer unto it, I will lay down some of the chief things which were the cause of his Desperation, and it may be we may find one Mr. H. C. among the Witnesses unto it in Print, and then I will leave it to all those who have read my Book, to judge whether I am not most horribly abused by these two Gentlemen: And for the full clearing up of this Matter, I have procured their own Parties Testimony to witness against them, in that Book which was written and attested by Mr. Thomas Plant and Mr. Benj. Dennis, concerning the cause of Mr. John Child's Desperation.

First, Mr. Dennis in pag. 10. saith, *He freely discoursed the Grief of his Mind, expressing and setting forth his Condition to be most deplorable, as having no hope of Salvation. I laid before him, with the greatest tenderness, the Freeness and Riches of Gods Grace, chusing to argue from his own former declared Opinion against Limiting of it, but could fasten no word of consolation or hope upon him.*

Secondly, Here is the Testimony of Mr. H. C. himself, in pag. 18. *Mr. Child, I am informed your Trouble arises from the Publishing a Book, Intituled, The Second Argument, &c. What part of that Book troubles you most?* Mr. Child taking up the Book, began to read, where he saith, *The greatest number of Dissenters do hold Principles dangerously Heretical, and most abominably abusing*

the most Holy and Blessed God, &c. But before he could end that Paragraph, being under extream agony of mind, and weeping bitterly, put the Book from him, and spake to this effect, viz. I have represented those of Calvin's Principles beyond what ever they conceived, strained their Opinions beyond their Intentions, and drawn such Consequences as never were in their Mind; and striking his Breast with much anguish, said, These words lie close; I shall never get over this. I writ in prejudice against them, calling them a Villainous Body of People, which was unjust.

Thirdly and Lastly, to name no more, in pag. 26. said one of the Company that was with him, It may be your Endeavours heretofore, too much to advance Free-will and the Power of the Creature, may be one reason why the Lord hath permitted you thus to fall. Mr. Child replied, You have hit it, Sir: I once thought there was a power in Man, but now I find it otherwise; for I cannot pray; the Lord hath taken away the Gift of Prayer from me; I have no desire after any thing that is good; I cannot repent.

Mr. Child did not write against the Anabaptists as such; but he writ against the Calvinists, among all perswasions, that hold Election and Predestination; therefore how could these Men declare to the World in Print, contrary to their own Testimony, that Mr. Child's chiefest cause of Desperation was his speaking and writing against those very People of God I now do? Pray who is the Man David spake of, they or I? Did I ever write against the Free Grace of God? Pray do me the Justice as to read the *Vindication of the Antidote*, pag. 167 to 173. and see whether I am an Arminian, or not, as both these Gentlemen

Gentlemen slyly insinuate; for Mr. Child was so, to whom they have compared me.

2. In pag. 2. saith Mr. K. I think few men who have had to do with us in this Controversie shewed a more sour Spirit than Mr. Baxter: And yet, did he ever deny us to be True Churches, or call our Baptism counterfeite?

To which I Answer, He hath called it worse. Let any Man read Mr. Baxter's Book of Plain Scripture-proof of Infants Church-membership and Baptism, in chap. 13. pag. 136 and 137. there Mr. Baxter hath charged the Anabaptists with being guilty of breaking the Seventh Commandment, in their Dipping Women and Maids (as he Phrases it) either naked, or, as the Modestest of them do, next to naked; and he calls their Baptism it self Intolerable Wickedness, and not Gods Ordinance; and if your Baptism be Intolerable Wickedness, then your Congregations cannot be True Churches: So that in this Mr. Baxter denies your Churches to be True Churches, and affirms your Baptism to be worse than counterfeite.

3. In pag. 23. saith Mr. K. One that read Mr. Shute's Book observed, and told me, he hath writ near 20 Leaves, to no purpose, to prove that which No body denies, viz. That the Covenant of Grace God promised to Abraham is not Dissolved, &c.

This looks as if Mr. K. had not read my Book himself, but did answer it by hear-say, because he saith, that one told him so. Indeed Mr. H. C. did say so in his half-sheet he printed against me, and my Answer to him shall serve for an Answer to you, which was as followeth,

Mr. C. saith, That I spent 20 Leaves in proving that which No body denies, &c.

These 20 Leaves they speak of, begin at pag. 74. which I spent in proving that all the Infant-Seed of Believers, now under the Gospel, are all in the same Covenant, with their Parents, which God made with *Abraham* and his Seed, both spiritual and carnal, in *Gen. 17. 7.* And therefore they have a Right to the Ordinance of Baptism. Now if No body denies this, How comes it to pass that there is any such thing as an *Anabaptist* in *England*? So that *Anabaptism* it self hath resigned up the ghost, and this may serve for its *Funeral Sermon*. As in pag. 20. of my *Replication* to Mr. *H. C's* half sheet.

4. Saith Mr. *K.* Mr. *Shute* hath left part of the Words in some Texts, and added words in other he hath quoted. See pag. 120. where he mentions the words of that Text, *1 Cor. 15. 22.* For as in *Adam* all die, so in *Christ* shall all be made alive; he has wrote thus, For as in *Adam* all the Elect die, so in *Christ* they shall all be made alive.

I have not mentioned the Text at all in that place, but I said by way of deduction thus, For as in *Adam* all the Elect died, and not die, (as he saith) so in *Christ* they shall all be made alive. These were my words exactly, no more nor no less. Now let any Man of Sence judge whether this be any addition to, or detraction from the Text, when I did not so much as name it, nor intend any perversion of the Sence of it; for will any Man say, that all the Elect did not die in the first *Adam*? And will any one deny that they shall not all be made alive in *Christ Jesus*, the second *Adam*? Did I say that none but the Elect died in *Adam*, and that none but such shall be raised up at the Day of Judgment? This is a most unworthy Prevarication.

5. Saith

4. Saith Mr. K. in pag. 37, *So in pag. 133. mentioning Mark 16. 16. viz. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned: He hath wrote it thus, viz. He that believeth shall be saved; but he that believeth not shall be damned.*

Pray Reader mark, He said I mentioned Mark 16. 16. which is abominable false also: I refer you to my Book, and pag. 133. aforesaid, where you will find it thus written, viz. 15th. That there were two Covenants from Adam to the coming of Christ, and from thence to the Conversion of the Jews at Christs Second Coming, and to the End of the World, I do own; and they are the same from the making of them as with Adam, only that of Works was then broken, though they have passed through various Dispensations and Declarations; but the State of both is the same: *He that believeth shall be saved; but he that believeth not shall be damned.* So it was from Adam to this Day, and ever will be to the End of the World. These were my very words, without mentioning any Text at all; for it had been Non-sence for me to mention Baptism in the first Declaration of the Covenant with Adam, 4000 Years before that Ordinance was Instituted.

6. In pag. 30. saith Mr. K. *I promised to forbear hard words, but a man that argueth thus should be severely dealt with, one way or another.*

It is well for me that this Man hath not an Inquisition at his beck and command, for if he had I could promise my self but little favour at his hands. Pray, Sir, give me leave to tell you, you have broken your promise over and over many times already in these few things, instead of many, that I have here cited; for if Calumnies are

not hard words, I do not know what are.

7. Saith Mr. K. quoting part of my words in pag. 4. viz. *I will not render Railing for Railing, &c. I shall labour to declare in the Spirit of meekness, &c. Hath he been as good as his word? &c.*

I have been as good as my word; but it is a very great fault in you that you quote Authors so as to pervert the sense of their Words: And therefore I will lay down the words fairly, as they lie in my Book, in their full Latitude and Extent, which had a Reference to Mr. H. C's. abusive opprobrious Language, which is in his Book against me:

Pag. 4, 5. But I bless God, I can bear all your Reproaches and Calumnies chearfully, and it shall no ways discourage me, nor hinder me from vindicating the Truth, and contending earnestly for the Faith once delivered to the Saints; and I will not render Railing for Railing, but what I have to offer in Vindication of Infants Baptism, and the Everlasting Covenant God declared and made with *Abraham*, I shall labour to declare in the Spirit of Meekness, only sometimes you must expect a gentle Touch, to put you in mind how grossly you have abused me, and in some things, where it cannot be avoided but I must grate a little smartly upon you, there you must bear with me, although I should assault you in the most sensible parts, because otherwise I cannot Vindicate the Honour and Glory of the Grace of God, nor my own Credit and Reputation. Now let any Man read Mr. Collins's Book, and mine also, and see if I have not been as good as my word.

8. And Lastly, Whereas it is said in the Preface of Mr. H. C's. Book, viz. *Here thou hast the Cavils and Objections of the Adversary answered.*

2. *Infants, or little children, proved to have no Habitual Faith.* 3. *The Dissolution of the Old Covenant-State demonstrated.* 4. *And the Infants of Believers to have no right, as the Seed of such, to holy Baptism.*

The Cavils and Objections of the Adversary are placed to my Account by Mr. K. which is very unfair. Thus you see by these Eight unkind Steps, what kind of Spirit this man is of; and you may measure, not only *Hercules*, but also *Benjamin* by his Foot. Thus having premised and taken a view of these things, I now proceed to the matter in hand.

And in the first place I shall begin with the Mode of Baptism, Mr. B. K. hath spent his first Chapter wholly in labouring to prove, That Baptism is onely by Dipping or Immersion of the Subject all under Water, and that any other Mode is no Baptism; and to prove it to be so, he hath quoted several Eminent Pædobaptists, some of which are dead, and some living: But I find he is so subject to mistake, both in quoting Authors and Scriptures, that I dare not lay any weight upon what he says of them.

1. In pag. 4. saith Mr. K. *I shall begin with Mr. S. pag. 5. viz.* I think there is more to be said for sprinkling or pouring water on the Face in Baptism, then there is for dipping or ducking over head and ears in a River or Pond; for the latter is more like a punishment of Criminals than the solemnizing of an Ordinance of God, &c.

To which I Answer, I am of the same mind still, and can see no reason at all to alter it; for you cannot produce any positive Command for it, nor clear Example of it, in all the Book of God; but the Learned will tell you, that the word *Baptize*, is frequently used for pouring and washing with water.

2. What

2. What was the signification of all those Sprinklings, and Pourings, and Washings, with Blood, and also with Water, but to set forth and Typifie the cleansing Vertue of the Holy Ghost, and the absolute necessity of Regeneration and Sanctification? *Isa. 52. 15. So shall he sprinkle many nations, &c.* that is, God will sanctifie many Nations, or some of many Nations; and what is Baptism but a Sign or Token of Sanctification and Regeneration, *Exod. 24. 8. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you.* And yet that was but the Sign of the Blood of the Covenant; for the real Blood of the Covenant was the Blood of Christ, who was given for a Covenant of the People, *Isa. 49. 6, 8. Heb. 9. 13. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.* Mind, it was but the purifying of the Flesh, not the Spirit; it was but an External Sanctification, or a Sign thereof; and is Water-baptism any more? But mind the 14th. verse, *How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?* *Ezek. 36. 25, 26. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.* And I pray mind all these following Scriptures of Sprinkling and Pourings, &c. *Heb. 12. 24. 1 Pet. 1. 2. Isa. 44. 3. Exod. 29. 16, 20, 21. Levit. 1. 5, 11. chap. 9. 18. chap. 32. 8, 13. ch. 4. 6, 17. ch. 5. 9. ch. 8. 11, 24. chap. 14. 7, 8, 9, 16, 51.*

16, 51. *Numb.* 19. 18, 19, 20, 21. 2 *Chron.* 29. 22. *chap.* 30. 16. Here you see are sprinklings, &c. both of blood and water, under the Old Testament, and also the New, which Types out Regeneration, *viz.* blood for Justification, and water for Sanctification, which is very compatible to the signification of Baptism. Now pray find us out so many Scriptures, if you can, wherein Dipping, or Immersion in blood and water, do so nearly represent and parallel the Ordinance of Water-baptism, and also that have the Covenant for their Center, as all these I quoted have, both in the Old and New Testament.

3. It is a practice among the *Heathens* (as I have been informed) when they Dedicate any thing to their *Idol-Gods*, to take it and dip or plunge it all under water; and if so, then it is plainly forbidden in *Levit.* 20. 23. *And ye shall not walk in the manners of the nations, which I cast out before you: &c.*

4. Suppose, for Arguments sake, that it should be granted, That dipping in Baptism was the Mode in those Hot Countries, where it could not be so prejudicial to their Health, yet it doth not therefore follow, that Persons should be dipped all under water in these Northern Countries, where it is so extream cold, especially in the Winter, unless there had been a positive Command given for so doing; for Baptism is a Duty at all times of the Year; for God never Appointed any Ordinance that would put his People in Jeopardy of their Lives.

5. The *Anabaptists* will have Dipping to be the only Mode of Baptism: For, say they, *John baptized in Enon near Salim, because there was much water there:* But the Learned do tell us, that it should be read thus, *viz.* Because there were

were many waters there ; And so I have it also in a *Spanish* Testament, which I may as well make use of as Mr. B. K. hath of the *Dutch* Tongue, *Viz.* John 3. 23. *Y Baptizava Tambien Juan en Enon junto a Salim, porque Avia muchas Aguas : y venian y eran Baptizados.* If it had been much water then it must have been *mucho agua*, in the singular, and not *muchas aguas*, which is *many waters*, in the plural : And Travellers that have been in those Countries do say, that there is scarcely water enough to cover a Mans Anles, much less to bury their Bodies.

6. Another Scripture they lay great strefs upon for Dipping is, *Rom. 6. 4. Therefore we are buried with him by baptism, &c.* In which Text is Typed out unto us the new Birth, which consists of two parts, namely, the death of Sin, and the Resurrection of Spiritual Life, &c. And both these are pointed at in Baptism, as a Sign thereof ; and so it was in Circumcision ; both which you have represented together, to the same purpose, in *Col. 2. 10, 11, 12.* which seems also to refer to, or point out unto us the change of the Ordinance from Circumcision to Baptism, *viz. And ye are complete in him, which is the head of all principality and power. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ : Buried with him in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. Ver. 13, 14. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, Blotting out the hand-writing of ordinances, that was against us, which was contrary to*

us, and took it out of the way, nailing it to his cross.

Here are several things to be observed from these Scriptures :

1. Here is Circumcision and Baptism, both pointing at one and the same thing, *viz.* The death of the body of Sin for all the Elect of God, virtually in the death of Christ, and the Resurrection of their Spiritual Life when Christ arose from the dead, which is the First Resurrection, on whom the Second Death shall have no power ; for under the Figure of Circumcision it is said, — *putting off the body of the sins of the flesh.* Secondly, Under the Figure of Baptism it is [*buried with him in baptism,*] which is the death and burial of Sin.

2. Here was the total Abolition of the Ceremonial Law, but not of the Moral Law ; for the substantial part of the *Ten Commandments* are as much in force, and as binding now, as ever ; and likewise of Circumcision, the Token of the Everlasting Covenant which is centered in the Ordinance of Baptism.

3. This destroys their Argument, *viz.* *That Persons do all Grace in their own Baptism :* For what Analogy can there be in Burial, which they make the Pattern for their Mode of Baptism, wherein the Subject is wholly passive, so as nothing can be more ; and being active in Baptism, here the former part of their Argument contradicts and destroys the latter part thereof.

4. The substance of these Scriptures do not only make more for us, who do affirm That all the Subjects of Baptism are wholly passive in the Administration thereof, but also it points out unto us the very subjects themselves, namely, Young Infants : For such were the subjects of Circumcision.

5. And

5. And Lastly, The Apostle represents the new Birth in these Scriptures, in which all the Elect, Young and Old, are as passive, as a Child is in its own natural birth, and this Spiritual birth is frequently set forth by sprinkling, washing, and pouring water, as I have proved; and let them prove that it is represented by dipping or plunging, if they can, in all the Book of God.

2. Let us hear something of what Mr. *John Ollyffe*, Rector of *Almer*, in the County of *Dorset*, saith in his *Brief Defence of Infant-Baptism*, concerning the Mode or Manner of Baptism.

First, Mr. O. saith in pag. 57. It is to be observed, that whenever the Holy Ghost, in the New Testament, hath occasion to mention the Act of Dipping, it is never expressed by this word that signifieth to baptize, but by another which we have but four times in the New Testament, viz. Luke 16. 24. John 13. 26. Matth. 26. 23. Rev. 19. 13. But whenever the Act of Baptizing is exprest, it is always exprest by another word. The word Baptize is often used to signifie any kind of washing or cleansing by water, by the application of water any way to the thing, Mark 7. 4. The Pharisees eat not except they wash. In the Greek it is, Except they be baptized. Again, Luke 11. 38. The Pharisees marvelled that our Saviour had not first washed before dinner. In the Greek likewise it is, That he was not first baptized.

Secondly, In pag. 59. In those Examples which seem to be most exprest for Dipping, and therefore are most commonly urged for the Proof of it, there is at most but a bare probability of it, and hardly that in some; but there is no demonstrative Proof can be made from any of them: The first is Mat. 3. 13, 16. which sets forth the Baptism of our Saviour by John Baptist

Baptist at Jordan, ver. 16. Jesus when he was baptized, went up straitway out of the water, &c. But indeed this Text, if rightly interpreted, doth not so much as prove that our Saviour went into the water at all; for in the Greek ——— he came up from the water, and not out of it, &c.

And so I have it in my Spanist Testament also, viz. *Y Jesus Desque Fue Baptizado Subio Luego Del Agua, y heaqui los cielos le Fueron Abiertos: y vido Al Espiritu de Dios que Decendia, como paloma, y venia Sobre el:* And Jesus when he was baptized, came up straightway from the water; *Subio Luego Del Agua*, came up from the water, and not out of the water.

Mr. O. saith, Another Text that is urged is John 3. 23. That John was baptizing in Enon near Salim, because there was much water there: And because of the numbers of those that went to John to be baptized, it was most convenient that it should be in such places where there was plenty of water; but can any one prove hence that they were baptized by dipping into it, or under it, &c.? In that place it is not said, that there was much water together; but in the Original it is many waters, that is, many Streams or Rivulets, &c. But let that be how it will, there is no determinate manner exprest, or to be certainly and evidently concluded, as ought to have been, to build a Consequence of such a nature upon, as to infer an obligation to such a determinate manner.

Thus you hear what this Learned Author saith touching the Mode of Baptism, and it is to be observed from Mr. B. K's. own words to me, in his Book, that this Mode of theirs is but a bare Supposition at best, because, saith he, Suppose it be found at the Last Day to be Dipping. This looks little, especially to lay such a stress upon it, as to Assert all other Modes are no Baptism; for if

if he had a clear Command for it, why had he not said, You shall find it to be Dipping at the Last Day, and not *Suppose it be found so*? But, say I, Suppose it be found at the Last Day to be Sprinkling, pouring Water, &c. For there is a far greater Probability of that, then of Dipping, as I have sufficiently proved. Wherefore this Great, Pretended, Infallible Mode of Dipping for Baptism, is but a bare *may be* at the best.

I shall descant a little upon the unseemliness of Immersion of Women and Maids in Baptism.

I. If it be a shame for a Woman to be uncovered in the Church and Worship of God, because of the Angels, how much more abominable in the sight of God, Angels, and Men, is it for Women and Young Maids to be uncovered, by being stript out of their ordinary Dress within a little of naked, and to be handled about the Back and Breast, and have their Heels tript up, and flounced over Head and Ears for Baptism? This is against the plain written Word in 1 Cor. II. For Baptism is a part of Gospel Church-Worship.

2. Doth not Nature it self teach us, that it is a shameful luxurious way thus to baptize Women and Maids: For though the Mans Hands do not slip, it is a thousand to one but his Heart and Thoughts may; for I know of no Saint upon Earth, that is so perfectly holy, as to be out of the reach of Satans Temptations; for David, though a Man after Gods own Heart, was insnarred at the remote sight of a beautiful Bathsheba washing her self, though he was not so near as to handle her.

3. All sober modest Women do count it to be a very bold lascivious Action for any Man, except their own Husband, to attempt to lay his Hands upon

upon her Breasts, and looks upon it to be but one degree short of most notorious Impudence: And the Caution concerning Womens behaviour and deportment in the Church, and worship of God, is brought in by the Apostle Argumentatively, *viz. Because of the Angels*; for they are strict observators of ALL persons, in the Church and worship of God.

4. Christ hath forbid all wanton Looks, to prevent Luxury and Uncleaness; therefore he never appointed the Holy Ordinance of Baptism to run parallel in this muddy Channel with it, *viz. For Women and young Maids to be made such a shameful Spectacle to Angels and Men, which is most abominable*; for it is against the Law and Light of nature, as well as against the Express Commands of God, namely, *To abstain from all appearance of evil, and let all things be done decently, and in order.*

5. Were we in a State of Innocency, such a Mode of Baptism might be Authentick; but it can never be good in our depraved laps'd Estate, especially if we consider these Things.

(1.) There is no Saint of God, either Man or Woman, but is liable to Temptations.

(2.) Satans great Work and Business lieth chiefly among Christians, to tempt them to sin.

(3.) That there are the Remainders of corrupt nature in all the Saints of God, whilst they are in this Life.

(4.) The greatest Saint upon Earth hath a deceitful Heart within him, and that Soul that knows nothing of this, hath little acquaintance, either with God or his own heart; *The heart is deceitful above all things, and desperately wicked, who can know it?* Jer. 17. 9.

6. For a Man to go hand in hand with a beautiful brisk young Gentlewoman, or Maid, into the water, and to handle her back and breasts, and trip up her heels, and flounce her over head and ears, is a very immodest, tempting thing, because there are as many Remainders of sin in a Believer as there is in an old Sinner, only here lieth the difference, Sin doth not reign in a Believer.

(1.) Though the domineering power of sin in the believer be destroyed, yet the being of sin is not; for though it be not in him as a King, yet it is in him as a Tyrant.

(2.) But sin reigns over the sinner, as the Heart of a believer is a Throne for Christ and Grace, so the Heart of a sinner is a Throne for sin and Satan.

7. These Men that Transact this Mode of Baptism, must put great confidence in their own Hearts, otherwise they could never dare be so bold thus to dally with a Temptation: But what saith the Scripture, *He that trusteth his own heart is a fool*; and the reason is plain, because it is so deceitful as nothing can be more; for it is *deceitful above all things, and desperately wicked; who can know it?* And this many a dear Child of God have found by woful experience; therefore it is every Christians Duty to keep a strict watch over his own heart, and against the Temptations of Satan, to keep them asunder; for our Hearts are like Tinder, that no sooner the Tempter strikes Fire, but it takes, unless the Heart be well guarded.

8. By this unseemly Mode of Baptism they go not only into the water, but at the same time they run into the Fire of Temptation, and dally with the Tempter; wherefore I will appeal to these

(21)
these Mens own Hearts and Consciences, that ingage in this Mode, whether they can perform this Thing, with those Female Subjects aforesaid, without being tempted by Satan to vain lascivious Thoughts. Pray remember to watch and observe your Hearts the next time, if ever you ingage in it again, and if you do, I am sure you will find what I say to be true. But in the baptizing the Infant Seed of Believers, by sprinkling water upon them, there is none of all this danger, because there is no Object to draw out the Hearts Lusts for Satan to fasten his Temptation upon; therefore Dipping or Immersion for Baptism cannot be good.

9. The Words for Administration of the Ordinance of Baptism ought to be used at the same Instant when the water is applied to the Person baptized; but if Dipping or Plunging be the Mode of Baptism, then these things would necessarily follow :

1. They must go into the water very near as deep as their Waste, before the words of Administration are spoken, and so they are half baptized before the words are spoken.

2. If the words are spoken before their heels are tript up, then they are baptized before they are dipped.

3. And Lastly, If they speak the words while they have them under water, they cannot be active in their own Baptism, which is to overthrow one of their own grand Arguments they produce to prove that none but Adult Believers ought to be baptized, viz. *Because that all Persons ought to be Active in their own Baptism.* Pray what Grace can they exercise under Water, when they can scarcely exercise their Reason, much less their Graces.

4. Saith

10. Saith Mr. K. pag. 6. Sir, you should take more heed to your Words, and to what you Assert: Is it said they were baptized in the Jaylors house, &c.?

How can you say pag. 7. that they were all baptized in his own house, when the Text speaks not any such thing? How can you presume to Assert, that they did not go out of the House? Reader, observe the Text well.

And so say I too: Pray, Reader, observe the Text well; and therefore I will fairly repeat it in Acts 16. 23.

And when they had laid many stripes upon them, they cast them into prison; charging the jaylor to keep them safely.

Ver. 24. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

Ver. 25. And at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them.

Ver. 26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every ones bands were loosed.

Ver. 27. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

Ver. 28. But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here.

From this Passage we may observe, that the Jaylors House or Appartment, and the Place of Paul's close confinement, were both within view, and call one of another; for Paul perceiving that the Jaylor would have murdered himself, crys out unto him to prevent it.

Ver.

Ver. 29. *Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas ;*

Ver. 30. *And brought them out, and said, Sirs, what must I do to be saved ?*

This seems as if that Inner Prison, where they were thrust, was a dark Dungeon, because the Jaylor called for a Light, and sprang in, and brought them out of it, and not out of the House ; for then they preached the Word of God to him, and to all that were in his House, as you may see in *Verse 32.*

And they spake unto him the word of the Lord, and to all that were in his house.

Thus you see they were not out of the House, which I look upon to be the Jail-keepers Apartment ; for they preached to all that were in it.

But saith Mr. K. *Might they not in that hour go a little way out of the House, and be baptized ?* This is begging the Question, and yet he thus concludes, *viz. 'Tis evident he abuses the Sacred Text.*

But hitherto you may see it is plain they did not go out of the House.

Ver. 33. *And he took them the same hour of the night, and washed their stripes ; and was baptized, he and all his, straightway.*

Ver. 34. *And when he had brought them into his house, he set meat before them, and they rejoiced, believing in God with all his house.*

This was to bring them into some more peculiar Place, or Dining-Room in his House ; for you see it is clear, they were not out of the Prison before ; for so it appears by the next *Verse, viz.*

Ver. 35. *And when it was day, the magistrates sent the sergeants, saying, Let those men go. But the Apostles refused to go out of the Prison, And they*

they came and besought them, and desired them to depart out of the city.

Thus you see here was (1.) The Jaylors bringing the Apostles out of their close confinement, after his conviction: (2.) There was preaching the Word of the Lord to all that were in his House, and not out of his House: (3.) Here was washing their stripes after they were taken out of their close confinement into his House at large: (4.) And Lastly, Here was their Baptism: And all this was done in the same hour of the Night, straightway; and then when this was done, he invites them into his own peculiar Appartment, or Dining-Room, and set Meat before them. And in the last place, it doth plainly appear, that they did not go out of the House, or Prison, all night, because they were there in the Morning, and refused to go out when the Magistrates sent to the Jaylor to release them; therefore there is no manner of ground to imagine, that they went out of the Prison, and out of the City, a little way in the Night to be baptized in a River or a Pond of Water; but besides, the Gates of Cities use to be shut in the Night, and Guard kept at them, who would have secured them, had they attempted to go out in the night; *Ergo*, they were baptized in the House. So that I have not abused the Sacred Text; but it is evident, that Mr. K. hath abused me in charging me falsely.

12. And Lastly, I shall give some Reasons to Evince that the Face of the Subject is the properest part to be baptized, Because by the Face both God and Man are described.

1. God is described by his *most glorious face*, *Psal.* 51. 9. *Psal.* 44. 24. *Mat.* 18. 10. Not that we are to conceive of God as of any Form or Shape,

Shape; who is a most Glorious, Immense, Spiritual Being in himself; but it is in condescension to our weak capacities.

2. Man is described and best known by the Face, *Gal. 1. 22. Psal. 84. 9.* And how common a thing is it among Men to say, I never saw such an Ones Face? That is, they never saw the Person.

2. The Face is the properest part for the application of water in Baptism, because the Face represents the whole Man.

3. The Face ought to be baptized as the properest part, because the part baptized ought to be naked, for these Reasons, *viz.*

(1.) Because otherwise the Cloaths, and not the Person, are baptized.

(2.) Because it maketh the truest Figure of Man in his natural laps'd State, before he is washed in the Water of Regeneration, and renewed by the Holy Ghost, by which the Soul puts on these two blessed Garments of Salvation, namely, Christs Righteousness for Justification, and the Robe of Holiness for Sanctification. Every Soul in a laps'd State, you have set forth, in these two Texts, in the *Old and New Testament*; first in the *Old Testament*, *Ezek. 16. 4, 5, 6.* Here you have Man in his natural State, which is, unsavoury, loathsome, polluted and helpless; and in the *New Testament*, *Rev. 3.* there he is set forth to be wretched, and miserable, and poor, and blind, and naked: This is the State and Condition of all Men by nature, before they are washed in Regeneration.

4. And Lastly, The Face of the Subject is the properest part for the application of water in Baptism, because Nature it self teacheth us, that the Face is the most delightful, comely part of Man for Conversation: We do not care to

converse with a Man that turns his back upon us. Thus much for the part of the Subject that ought to be baptized, and the posture the Subject ought to be prepared in, and that is the naked Face.

Thus I have confuted Mr. *Keach's* Arguments, which he hath produced to prove that Dipping is the only Infallible Mode for Baptism, whereas there is neither Precept nor Example for it; no, not so much as a bare *May be* for it in all the Book of God; but you see there is a great Analogy between those many Sprinklings and Baptism, though the Mode is not absolutely determined declaratively.

II. I will prove that all Elect dying Infants must have the Grace of Faith, or they can never be saved.

1. But saith Mr. *K.* in p. 14, 16. *How doth God sanctifie dying Infants? I speak as to the Mode of it: No mortal Man I am sure can tell; if it is by infusing Grace, let it be so, though it can't be proved while the World stands, yet Gods design therein could not be the same in them as in others, &c. Though the Grace is given, by which we do believe, yet is not the Act ours? Can God be said to believe for us, or can there be Faith in any Subject, and yet no knowledge of the Object?*

To which I answer, that the Mode of sanctifying Elect dying Infants must be by Infusion of Grace by the Holy Spirit into their Souls, is as clear as the Sun, because there is no other way for Old or Young to be savingly sanctified by.

2. God hath promised it, *Isa.* 44. 3. *I will pour my spirit upon thy seed, and my blessing upon thine off-spring, &c.* 3. Gods design is the same in the infusing Grace and Holiness into an Elect Infant,

as it is in an Adult Elect Sinner ; for God hath no other End, nor higher Design, then the glorifying his own Free Grace in the salvation of both Old and Young ; therefore that part of your carnal Argument is already destroyed. Pray, Sir, in your next let us know if God hath any other, or differing Design or End, in the saving Adult Elect Sinners, from that of sanctifying and saving Elect dying Infants ; and let us also know what way that is.

2. Faith is the Gift of God, though the Act of Faith may be said to be the Believers, yet if God do not Act in the Believers Faith, his Acting will signifie nothing ; for God *is the author and finisher of our faith, Heb. 12.* And it is God that worketh in us, both the will and the deed of his good pleasure, Phil. 2.

3. Though the Act of Faith may be said to be the Believers, yet the Habit of Faith is Gods ; for the Believer is wholly passive in the reception of Grace, and there must be Habits before there can be Acts ; there must be the Root of Grace before there can be the Fruit of Grace ; and a young Infant is as capable of receiving the Habits of Grace, wherein the Subjects are wholly passive, as an Adult Person is.

4. John the Baptist could never have leaped in his Mothers Womb for joy, had he not known God in Christ, the only true Object of Joy.

Sir, You have measured these Profound Mysteries by the Rule of carnal Reason, which is a very false Rule to measure it by : The Faith of God doth not stand in the Wisdom of Men.

2. Saith Mr. K. in p. 14. *We say the same thing with worthy Mr. Marshal, in pag. 78. of his Book, which you recited in the 24th. pag. of yours, viz. That Union betwixt Christ and the Soul is fully accomplished*

complished by Christ, giving the Spirit of Faith to us, even before we can Act Faith in the reception of Him, because by this Grace, or Spirit of Faith, the Soul is inclined to an active receiving of Christ.

Pray Mr. K. did worthy Mr. Marshal say no more? If he did, how dare you be so unjust, to deal thus unfairly by Mr. Marshal, as to leave out the conclusion of his Sentence, without an &c. as if he had said no more? Pray Reader, look into the Pages Mr. K. hath quoted, both of Mr. Marshal's Book and mine, and there you will find the conclusion of his Sentence thus, *viz. And no doubt Christ is thus united to many Infants, which have the Spirit of Faith, because they are not come to the years of understanding.*

Is this to say the same thing with worthy Mr. Marshal? But this is as true, as that I spent 20 Leaves in my former Book, to prove that which No body denies. But pray what hath Mr. Marshal said in this, to destroy or enervate the Notion of Habitual Faith, in Elect dying Infants? For though he hath not used the very same Words, yet it is to the same effect, and carrieth an Equivalent in it, with that of Habitual Faith. Now if Mr. K. saith the same thing with worthy Mr. Marshal, then Mr. K. and I am agreed.

3. Saith Mr. K. *Is Regeneration in your Infants, that are Regenerated, the Fruit or Product of this Spirit of Faith, or Habits which you plead for, to be infused into them when Infants? Sure if they had any such Habits, when Infants, they need no other inspired Habits, when they are grown up.*

Where the Habits and Principles of Grace are once infused into a Soul, they can never be lost, neither shall they need any other inspired Habits of Grace, when they are grown Persons; for where these Habits are once planted, they can
never

never be destroyed ; for once in Christ by Regeneration, and for ever in Christ by Justification and Sanctification ; for that Soul is in a State of Grace, and hath the Life of Christ in him, and that Life can never be lost, because it is in Christ the Son of God ; it is in the keeping of Christ, and therefore, to speak with Reverence, Christ himself may as soon be lost as that.

2. We may conclude, that many children of Believers, that did not die in their Infancy, have had the Habits of Grace infused into their Souls in their Infancy, and that may be the reason, why so many of them, when they are grown Persons, can tell they have Grace, but know not how, nor when, they came by it. No doubt *Timothy* had Grace infused into him in his Infancy, because we read not any thing of his Conversion, no more than we do of his Baptism, wherefore both might be effected in his Infancy, being the Son of a godly Mother : But the Apostle *Paul* could tell the time of his own Conversion, and also his Baptism, *Acts* 9.

3. All Infants are conceived in sin, *Psal.* 51. 5. There are all the Habits or Seeds of sin in an Infant, in its first Conception or Formation, even as many as there are in an Adult Sinner ; *for all have sinned, and come short of the glory of God ;* therefore Elect dying Infants must be regenerated, they must be begotten and born of God ; for God will be a reconciled Father to none but them which he spiritually begets ; for God was in Christ, reconciling the World to himself, not imputing their Trespases unto them. Thus you see, as young Infants are brought into the same Ballance of Original Guilt and Pollution with Adult old Sinners, so they must be brought into the same Ballance of Justification, Adoption and

Sanctification with Elect Adult Believers, or they can never be saved.

4. Mr. K. doth own, That *all Infants are under the guilt and stain of Original Sin by Nature*; And he also saith, *We do believe, that all those dying Infants who are saved, God doth in some way or another, which is not known to us, sanctifie them; for no unclean thing can enter into the Heavenly Jerusalem.*

There is no other way but this, *viz.* Children must be justified, and acquitted from the guilt of Original Sin; And, *secondly*, they must be sanctified and cleansed from the filth and pollution of sin; they must be regenerated and made Partakers of the Divine Nature, 2 Pet. 1. 4. For without Holiness no Man shall see the Lord: The Fallen Angels may as well expect to be saved as any unregenerate Soul may, either Old or Young, that dyeth in that State and Condition.

2. All Children are elected and chosen of God, that are saved dying in their Infancy, and therefore they must have the Grace of Faith to unite them to Christ, which is the Faith that is peculiar to Gods Elect, *Titus* 1. 1. For all Mankind by Nature are in a state of Unbelief; for it was that Sin that brought Man into a State of condemnation; for had our first Parents believed God, when he told them, if they eat of the *Tree of Knowledge of Good and Evil* they should die, Man had never fell into a State of Sin and Condemnation. Now the opposite Grace to the Sin of Unbelief is Faith, and Habitual Faith by the powerful Agency of the blessed Spirit of Grace, is sufficient to subdue and conquer original Unbelief, and to justifie and sanctifie them by the application of the Righteousness, Blood, and Merits of Jesus Christ to their Souls. It is

not

not Man's acting Faith that justifies him, but it is the Habit of Faith in the Righteousness of Jesus Christ that doth that. The Act of Faith in a sense, may be said to be the Creatures, but the Habit of Faith is Gods own Free Act in the Creature ; wherefore if Man cannot be justified without his acting of Grace, then Justification depends on the Acting of the Creature : Though a Believer may be said to have a hand in his own Sanctification, yet he hath none at all in his Justification.

3. The State of a young Child by Nature is as much depraved by the Fall of *Adam*, as the oldest Sinner upon Earth ; therefore it must be by the very same Grace for kind, though it may not be for degree, that must justify, sanctifie, and save a young Infant dying in his Infancy, as is to justify, sanctifie, and save an Elect Adult Believer, and that is by Faith ; *For by grace are ye saved, through faith, and that not of your selves, it is the gift of God.* Now is not a young Babe in the Womb, or Cradle, as capable of this Salvation as the oldest Saint upon Earth ? And is there any other way for the saving of any, either old or young, but this, *Even the righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe ; for there is no difference : For all have sinned, and come short of the glory of God ; Being justified freely by his grace, through the redemption that is in Jesus Christ : Rom. 3.*

4. And Lastly, Young Infants that die in their Infancy, must have the Image of God restored unto them, and enstamped upon them, which was blotted out by the Fall of *Adam*, or they can never be saved, and that must be by Infusion of Grace and Holiness into their Souls, and so make them partakers of the Divine Nature, which

which is the new Creation in the Soul ; and the new Creature must have all his Lineaments, or else the new Creature would be imperfect ; it must have Eyes, or else it would be blind, and Faith is the new Creatures Eyes, *Heb. 11.* To conclude, The Righteousness of Christ, and Faith in the justifying, sanctifying, and saving a Sinner, ever goeth together ; therefore none can be saved by the Righteousness of Christ, without the Grace or Spirit of Faith ; for they are all brought into the Ballance of Redemption together ; *1 Cor. 1. 30.* *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.* Now where is that differing way, or many ways for the saving Elect dying Infants, from that of sanctifying and saving Elect old Sinners ? Mr. K. saith in his *Title Page*, that I am an unskilful Person in *Polemical Cures* ; but I am sure, those that Assert, That there are more ways than one for the sanctifying and saving young Infants, differing from that of Adult Believers, are very unskilful Physicians ; and I pitty those poor People that have no skilfuller Physicians than these are, to take care of them.

5. Mr. K. brings in a Caution by way of Argument, *viz.* Saith he, *'Tis forbid, and a sinful thing, for any to pry into Gods Secret.* All they that pry into the way how God applies the Merits of Christ to dying Infants, and sanctifies them, do pry into Gods Secrets, Ergo.

But those things which are revealed belong unto us, and to our Children for ever. The justifying, sanctifying, and saving all the Elect of God, is a revealed thing, as I have sufficiently proved, therefore it is not a sinful thing to pry into the way how God applies the Merits of

Christ

Christ to dying Infants, and sanctifie them. This is like the P. that forbids the *Laicks* the use of the *Bible*, because they should not detect their Errours and false Doctrines.

1. The Scripture hath revealed unto us, that we are all Children of wrath by nature, *Eph. 2. 3.* and conceived in sin, *Psal. 51. 5.* Here is our *Epidemical Malady* revealed.

2. Here is also the *Remedy* revealed, *1 Tim. 2.* For there is one God, and one mediatur between God and man, the man Christ Jesus; who gave himself a ransom for all; that is, especially for all the Elect, and if so, then Christ died as much for all Elect dying Infants, as for all Elect old Sinners; *Acts 4. 12.* Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. *Eph. 4.* One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. And this one Faith is the Faith of Gods Elect, *Titus 1. 1.* And by this Faith they shall get the Victory, because they are born of God, Children of the most High, Heirs of Glory, made meet to partake of the Inheritance with the Saints in Light. Thus you see this Doctrine of Implicite Faith overthrown, and your Argument against prying into the way of Gods sanctifying and saving Elect dying Infants destroyed.

O but (saith Mr. K. in pag. 3.) I hope his Reverend Pastor, whom I have more cause both to love and honour, than Ten Thousand Instructors in Christ, be being the blessed Instrument in my Conversion almost Forty Tears agoe, gave no encouragement to him thus to write and abuse his Brethren.

But my Reverend Pastor, who is worthy of double honour, he never taught you any such kind

kind of Doctrine; for though he might be an Instrument in Gods Hand of making you a *Christian*, yet he never had any hand in making you an *Anabaptist*, neither is he a Person of such a weak Capacity, as not to see through, and beyond your little kind of Insinuations and Flattery, by which you endeavour to ingage him to side with you, and justifie your corrupt Doctrines and Principles, in opposition to his own; but that will not do.

5. Saith Mr. K. *Little Children may have Faith, if God please to work a Miracle, and inspire them with his Spirit.*

I Answer, All that Faith that is in a Soul, that is not wrought by a miraculous Power, is no better than the Faith of Fallen Angels, *Jam. 2. 19. Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

2. It is no less a Miracle to work Faith in a dead Sinner, in raising him from the Grave of Unbelief, then it was to raise a dead crucified Saviour, *Eph. 1. 19, 20. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.* It was always counted a Miracle to raise the Dead: *Eph. 2. 1. And you hath he quickened who were dead in trespasses and sins.* What is become of this carnal unbelieving Proposition?

6. And Lastly, Saith Mr. B. K. *If Children be part of their Parents, then certainly if the Parents go to Heaven, all their Children must likewise; for the whole of Believers shall be saved.*

This Argument, like the former, is lighter than Xanity. It doth not follow, that because I am a Believer, and my Children a part of me,

they shall therefore be saved: But yet notwithstanding, the Children of Believers have a peculiar Priviledge above all other Mens Children in the World; and if you ask me, what Priviledge that is, I must refer you to the Apostles for Answer, *Acts* 2. 39. and *1 Cor.* 7. 14. Here you see all the Children of believing Parents are holy Children; nay, if there be but one of their Parents that is a Believer, it intituleth them to this Great Honour and Priviledge of being holy Children.

2. All the Children of *Israel* were called holiness unto the Lord, *Jer.* 2. 3. And they are called Gods Son, in *Exod.* 4. And thou shalt say unto Pharaoh, Thus saith the Lord, *Israel* is my son, even my first born. And I say unto thee, Let my son go, &c.

3. Here you see all *Israel*, as one Man, are called Gods Son, and Holiness to the Lord also, and yet it is no breach of Charity to conclude, that all *Israel* were not saved, though they were all a part one of another, as Members of one Body are; so neither will all the Children of Believers be saved, though they are a part of their believing Parents, as Members of a Body are, and called holy Children: So that this Argument is clearly pluckt up by the Roots.

Thus you see I have clearly proved, that there is no Justification, nor Sanctification, nor Salvation for dying Infants; without the Grace, Habit, or Spirit of Faith, and also, that there is but one way of sanctifying and saving all the Elect of God, both Old and Young; therefore all the Arguments, which are raised against it, are utterly destroyed.

III. In the third place I will prove, that the Covenant which God made with *Abraham* and his Seed, in *Gen. 17.* was but one Covenant, and that it was the same God made with *Adam* after the Fall, *Gen. 3. 15.* and with *Noah* after the Flood, *Gen. 9.* And it is the same now, and all Believers and all their Seed, both Spiritual and Carnal, are in it, in the full substantial Latitude of it, notwithstanding all that can be said against it.

But saith Mr. K. in pag. 23. 'Tis evident there was two Covenants contained in those Transactings of God with *Abraham*, one peculiar respecting onely his natural Seed, or Off-spring, as such; for the Covenant of Grace promised to him, did not peculiarly relate to *Abraham's* Natural Seed that were Elected Persons, but to all the Gentiles also, who believed in Christ.

1. There is no such declared distinction in the Covenant God made with *Abraham*, in *Gen. 17. 2, 7.* For though the Elect *Jews* and *Gentiles* are principally intended, yet all the Seed of Believers, both Spiritual and Carnal, are included, and ought to partake of the External Benefits and Blessings thereof. But it may be objected, The Seed of believing *Gentiles* are not to be circumcised, neither have they a Right to the Land of *Canaan*, therefore they cannot be in *Abraham's* Covenant. Pray what Part or Lot had the Seed of *Adam* and *Noah* in either of these, and yet they were in the same Covenant which God confirmed and ratified with *Abraham*? Nay, Multitudes of the Seed of *Abraham* never saw the Land of *Canaan*; for the Seed of *Abraham* were not possessed of that till 430 Years after the Covenant was made with *Abraham*, *Gal. 3. 17.*

2. The Covenant which God made with *Abraham* was but one, and that is an Everlasting Covenant ; but if it had been two, it should have been Everlasting Covenants ; therefore I will lay down the Terms of it fairly, and let us see if any such Deduction can be made, *Gen. 17. 2, 7, 10, 11. And I will make my covenant between me and thee, and will multiply thee exceedingly.*

And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee.

This is my covenant, which ye shall keep between me, and you, and thy seed after thee ; Every man-child among you shall be circumcised.

And ye shall circumcise the flesh of your fore-skin, and it shall be a token of the covenant betwixt me and you.

Here you see it is but one Covenant, and Circumcision is only the Token thereof, but not the Covenant.

2. Saith Mr. K. in pag. 25. *Observe also, that as these things peculiarly appertained to his Natural Seed as such, so Circumcision is expressly called Gods Covenant, Gen. 17.*

If this be so, then *Ishmael* was in the Covenant, and yet Mr. K. doth own in his Book, that *Ishmael* was not in the Covenant, nor his Seed ; but if Circumcision be the Covenant, then he was in it, because he was circumcised, *Gen. 17. 20, 21, 23.* So that this Text, with his own Argument, do utterly destroy that Notion of his, That there were Two Covenants made with *Abraham*, and that one of them was Circumcision, because then *Ishmael* must have been in it. Indeed it is expressly called the Token of the Covenant, but it is no where expressly called the
Covenant

Covenant in all the Holy Scriptures, as I know of, and if it be, he should have done well to have cited it, that others might have seen it, as well as himself.

Thus having premised these things, I shall proceed.

1. In the first place I will begin with that Text in *Acts* 2. 39. *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Here in the first part of this Verse, the Apostle informs these *Jews*, that had a hand in crucifying our Saviour, of their Covenant Privilege, and their Children also; for the Promise which the Apostle here speaks of, that did belong to them and their Children, is no other then that which God made with *Abraham* and his Seed; therefore the Covenant was not repealed at the coming in of the Gospel, nor dissolved like an old useless Act of Parliament, neither were it two Covenants.

2. If we mind the latter part of the Verse, we shall find, that whatever the Extent of that Promise was to the *Jews*, and all their Children, it is the same to all believing *Gentiles*, and all their Children; for it is not said, To you *Jews*, and your Children, and to as many Adult *Gentiles*, which are afar off, &c. No; but the latter part of the Verse is an exact Counterpane to the former part thereof; so that whatever the Promise was to the *Jews*, and all their Children, is the same to all believing *Gentiles*, and their Children; for the latter part of the Verse is to be measured by the former part thereof.

2. This Promise is Christ, who was first declared and promised unto *Adam*, and his Seed, in the new Covenant God made with him, when

the old one was broken, *Gen. 3. 15.* Which Promise, or Covenant, hath been a Standing-Dish for Believers, and all their Seed, to feed upon in all Ages, and ever will be while the World stands.

3. There ever hath, and ever will be a gracious Entail in this Covenant, unto all Believers and their Seed, from Generation to Generation, *Psal. 105. 8.* *He hath remembred his covenant for ever, the word which he commanded to a thousand generations.*

It runs in a Line from Parents to Children, until any of them sinned themselves out of it personally, as *Cain* and *Judas*, and Multitudes of the *Jews* did; for the Covenant of Grace consists of two parts, an Inner Court and an Outer Court: So it was under the Law, *Ezek. 3. 16.* And so it is under the Gospel, *Rev. 11. 1, 2.* And it hath Internal and External Members, or Worshippers, in it, *Rom. 11. 17.* *John 15. 1, 2.* And there are Spiritual and Temporal Blessings and Priviledges belong unto it, *Rom. 3. 1, 2.* *Mat. 6. 33.*

2. In the second place, let us take a View of the Lineal Descent of the Covenant of Grace, *viz.* After our first Parents fell into a State of Sin and Misery, by which the first Covenant was broken, namely, that of Works, then God made a Second or New Covenant with *Adam*, and his Seed, the Covenant of Grace in *Gen. 3. 15.* But *Cain* sinned himself out of it, and God Excommunicated him with a Curse, *Gen. 4. 10, 11, 13, 14.* And God gave *Adam* *Seth* in the room of *Abel* whom *Cain* slew, *ver. 25, 26.*

2. The Covenant of Grace continued from *Adam* to *Noah*, a Preacher of Righteousness, *2 Pet. 2. 5.* that is, he was a Gospel Preacher;
for

for he preached the Righteousness of Christ for Justification and Salvation, and God confirmed and ratified the Covenant with *Noah*, and his Seed, before the Flood, *Gen. 6. 18.* *But with thee will I establish my covenant : and thou shalt come into the ark ; thou, and thy sons, and thy wife, and thy sons wives with thee.*

Now was not this distinguishing peculiar Love and Grace, that God should spare and preserve *Noah* and all his House, when all the rest of the World were drowned, and utterly destroyed ? Therefore they were in the Covenant of Grace.

2. God renewed his Covenant with *Noah*, and all his Seed, after the Flood, *Gen. 9. 9.* *And I, behold, I establish my covenant with you, and with your seed after you.*

And we have the Token of the Covenant in the 12 and 13 Verses, *And God said, This is the token of the covenant which I make between me, and you, and every living creature that is with you, for perpetual generations :*

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

3. This Covenant was principally made with *Noah* and his Seed, and consisted of special and common Mercies, both to Man and Beast.

2. The Token of this Covenant is extended to all, good and bad, Saints and Sinners, but chiefly and principally it is for God himself to remember his Covenant, *Verse 16.* *And the bow shall be in the cloud ; and I will look upon it, that I may remember the everlasting covenant, &c.* The Rain-bow is a Token that God will never destroy the World by Water again, as in *ver. 11, 12, 13.* and that Token remains as a Witness unto this Day. In which Token we may see the Goodness, and also Severity of God ; Goodness to *Noah* and his

his Family, which is extended unto us; for had *Noah* and his Family been drowned also, we had never been; and Severity against sin, in that he destroyed all the ungodly World.

From hence I shall make some Observations.

1. If the Token of that Covenant had disappeared, at the coming in of the Gospel, in its Splendor and full Latitude, it might have been concluded, that the Covenant God made with *Noah* and *Abraham* had been Repealed and Dissolved, and so the Infant Seed of Believers cast out, and in no Covenant at all; for that was the Token of the Covenant in the largest Extent, both with a respect to God and Man: For if we do but observe the Terms and Tenure of the Covenant God made with *Noah*, before the Flood, and after the Flood, it is much the same, with a respect to *Noah* and his Family; and so likewise with *Abraham's* Covenant, to him and his Seed; wherefore let us compare them together, and also the Tokens, *Gen. 6. 18.* *But with thee will I establish my covenant: and thou shalt come into the ark, &c.*

Gen. 9. 9. *And I, behold, I establish my covenant with you, and with your seed after you.*

2. *Abraham's* Covenant runs thus, *Gen. 17. 7.* *And I will establish my covenant between me and thee, and thy seed after thee, &c.*

2. For the Tokens of the Covenant, *Gen. 9. 12.* *And God said, This is the token of the covenant which I make between me, and you, and every living creature that is with you, for perpetual generations.*

Gen. 17. *And I will establish my covenant between me and thee, and thy seed after thee, in their generations, &c.*

And ye shall circumcise the flesh of your fore-skin, and

and it shall be a token of the covenant betwixt me and you.

Mark, that of Noah's Covenant is called *The Token*; but this of Abraham's Covenant is called *A Token*. The first might be called *The Token*, because it was to have no Successor; and that of Abraham's might be called *A Token*, because it was to have a Successor, namely Baptism; for the Token of Noah's Covenant is to perpetual Generations, but so is not Circumcision it self, though it is said in *Gen. 17. And my covenant shall be in your flesh, for an everlasting covenant*. So that when Circumcision was abolished the Covenant remained in the flesh, therefore Baptism succeeded Circumcision; for no Ordinances but them two have to do with the Flesh in the Covenant, in Initiation, as Circumcision had, and Baptism hath. Thus you see the Analogy there was between the Covenant and the Tokens thereof, God made with Noah and Abraham.

3. Let us bring this Covenant God made with Noah, and Abraham, down into Gospel-Times.

1. Let us observe what that Gospel-Prophet saith, in *Isa. 54. 8. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer*.

Ver. 9. *For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee*.

Ver. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee*.

Ver. 13. *And all thy children shall be taught of the Lord, and great shall be the peace of thy children.*

This is a Prediction of the conversion of the *Jews* in Gospel-Times. *Heb. 8. 10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; (that is, after the days of their Captivity) I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people. Compare to Jer. 31. 8, 9, 27, to 34. and Ezek. 36. 22, to 27.*

2. *Noah's Covenant*, or the Dispensations of God towards *Noah*, is set forth in the Gospel in a two-fold manner:

1. By way of *Figurative Allusion*.

2. By way of clear Expression.

1. By *Figurative Allusion*, *Rev. 4. 2, 3. And immediately I was in the spirit: and behold, a throne was set in heaven, and one sat on the throne.*

And he that sat, was to look upon like a jasper; and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

This was Christ, whom God gave to be a Light unto the *Gentiles*, and a Covenant of the People, *Isa. 49. 8. And the Rainbow round about the Throne*, is an Allusion unto the Token of *Noah's Covenant*, which is a Token of Mercy and Grace, and the various colours in the Rainbow displays the various providential Dispensations of God towards his Covenant-People, and the various Gifts and Graces of the Spirit, for the full accomplishment of all the Promises of the Covenant, both to *Jew* and *Gentile*, especially about the Latter-day Glory, in calling and converting the *Jews*, with the Fulness of the *Gentiles*, when God will set Christ his King upon his

his Holy Hill in Zion, and make all his Enemies his Foot-stool, *Psal.* 2. 6. *Psal.* 110. 1. Which is Typified in that aforesaid, *Rev.* 4. 2, 3.

2. We have *Noah's* Covenant recited in the Gospel, by way of clear Expresssion, in *1 Pet.* 3. —when once the long-suffering of God waited in the days of *Noah*, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto, even baptism, doth also now save us, &c.

Here are Six things to be observed from these Texts aforesaid.

1. Here is *Noah's* Covenant, and the Token thereof, brought down and joined to the Gospel-Dispensation, and the Ordinance of Baptism, which is the Initiating Seal of the Covenant in the room of Circumcision, is also joined to it.

2. As the Waters that drowned the Old World, were Waters of Mercy to *Noah* and his Family, because they bore up the Ark and saved them, so Christ who is a Lyon of Judgment to the Ungodly, is a Lamb of Mercy to his People, and is the Ark of God, wherein all the Elect of God are, which is born up by the Power of God by the Waters of Regeneration unto Salvation, of which Water Baptism is a *Figure*, *Titus* 3. 4, 5.

3. As the Waters that were aspersed upon the Ark, was a Token of Mercy and Grace to *Noah* and his Seed, so is Water-baptism to Believers and all their Seed, which is the *Figure* thereof. Now how can this be a like *Figure* to the Dispensation of God towards *Noah*, and all his Seed, if our Children are excluded from Baptism, the *Figure* thereof?

4. This also points out unto us the subjects of Baptism, as well as the Mode thereof.

(1.) The

(1.) The Subjects of Baptism: For as *Noah* and all his Children were in the Ark, so all Believers and their Seed are in Covenant, and ought to have the *Figure* of *Noah's* Preservation, namely, Baptism administred unto them in their Infancy: For though all *Noah's* Seed were not eternally saved, yet they were all in Covenant until *Ham* sinned himself out of it, neither do I believe that all are saved, or shall be saved, that are baptized, for *Judas*, and *Simon Magus*, and many others, were baptized.

(2.) It gives good Authority for sprinkling or pouring Water in Baptism; for dipping or plunging is more like a punishment of Criminals than the solemnizing of Gods Holy Ordinance of Baptism: It is a nearer Representation or *Figure* of Gods Wrath upon the Old World, than of Grace and Mercy in the Covenant God made with *Abraham* and his Seed, the blessing of which is devolved upon us *Gentiles*, and our Children, *Gen. 12. 3. Acts 3. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

5. As the Old ungodly World were all immersed and dipped in Wrath and Judgment, so proud *Pharaoh*, and all his Host, were plunged and destroyed, when he pursued *Israel* into the *Red Sea*; but *Israel* passed through safely, and were but sprinkled, and so were all baptized unto *Moses*, in the cloud, and in the sea, *1 Cor. 10. 1, 2, 3, 4.*

6. And Lastly, By all these things God hath plainly demonstrated unto us, that his Covenant,
Love,

Love, and Grace, is the same now, as it was ever, both to Believers and their Seed, it is unchangable, even like God himself that made it.

3. Mr. K. saith in p. 25. *The Covenant of Works was primarily made with Adam; yet another Addition or Ministration of it, was given on Mount Sinai, and to that Covenant, I did there prove Circumcision did appertain.*

But how Mr. K. can make these things hang together I know not; for Circumcision was Instituted 430 Years before the Ceremonial Law was given upon Mount Sinai, and the Moral Law was from Adam's Time; for Cain was Excommunicated for breaking the Moral Law: But if the Moral Law was abrogated when the Ceremonial Law was, then hath Mr. K. gained a Point; for he saith the Substance of his other Arguments are in this; and to prove it to be a Additional Ministration to the Covenant of Works, saith he, *The Man that doth those things shall live in them:* Which latter is true in it self; for there is no Salvation to be had without Moral Righteousness, though not for it, and so he lives in it, in sincere Obedience, though not in perfect Obedience; for the latter is in Christs Obedience; and tho' a Man in doing these things lives in them, yet he is not justified by his own Obedience to the Moral Law, but he is justified by Christs personal perfect Obedience, both active and passive, to the Law and Justice of God; but by the Deeds of the Law no Flesh can be Justified in the sight of God. Pray mind what the Apostle saith in Gal. 3. 17, 21. *And this I say, that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disanul, that it should make the promise of none effect.*

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2. Here is to be observed, that the Everlasting Covenant God confirmed with Abraham, of which Circumcision was a Token, is called the Promise, and the Sinai Covenant is called the Law; but saith the Apostle, in ver. 21. *Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.*

Ver. 11. *But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.*

3. The Apostle doth clearly prove, that the Sinai Covenant of Obedience to the Moral Law is still in force, in Rom. 7. 7, 12. *What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

Wherefore the law is holy; and the commandment holy, and just, and good.

What think ye now Friend, of all your other Arguments, which you say are contained in this one? Are they not swallowed up by the Gospel, even as Aaron's Rod swallowed up the Rods of Pharaoh's Magicians.

4. Saith Mr. K. in pag. 24. *The Gospel Covenant ran first to all the Eleſt, that were the natural Off-ſpring of Abraham, and then to the Gentiles, and from hence it is ſaid, Rom. 11. that when the Jews are called and brought in again, they ſhall be graſſed into their own Olive-tree.*

1. I Answer, that if the Jews are to be graſſed into their own Olive-tree again, as indeed they muſt, then the Covenant which God made with Abraham, and his Seed, is not Repealed, nor Dissolved.

2. That

2. That the Elect *Jews* were principally concerned in the Covenant, I do own ; but that none but such were concerned in it, I deny ; for had it been so, then none had ever been cast out of Covenant ; for God never broke Covenant with his Elect, nor never will : I will produce you, not only his Word, but also his Oath for it, in *Psal. 89. My covenant will I not break, nor alter the thing that is gone out of my lips.*

Once have I sworn by my holiness, that I will not lie unto David.

3. The Covenant which God made with *Abraham* and his Seed, was but one, & is the very same now in substance to the believing *Gentiles*, & their Children, though it is under a new Dispensation, and the Middle-wall of partition is broken down, and taken away, and nailed to Christs Cross, *Eph.*

2. 11, 12, 13, 14. And the *Gentiles* are Fellow-heirs and of the same Body, and Partakers of his Promise in Christ, by the Gospel ; so that the Covenant is enlarged, as to the Priviledges thereof ; for whereas, before the coming in of the Gospel, it was restricted to the *Jews*, and their Seed, now it is to both *Jew* and *Gentile*, *Acts 2. 39.* Whereas it was clog'd before with Material costly Sacrifices, and burdensome Ceremonies, and smarting Ordinances, now it is Meliorated and made easier and better, all these Shadows are done away, which was the taking away the first to establish the second, *viz.* to take away the Ceremonial Law to Establish the Gospel.

4. And lastly, If none but Elect *Jews* were in the Covenant God made with *Abraham*, and his Seed, at which time the *Gentiles* were rejected and cast off ; for in *Noah's* Time all the New World were in the Covenant of Grace ; How came the *Jews* to sin themselves out of it again, when

when the Elect Gentiles and their Seed were taken in? *Rom. 11. 17.* For if those *Jews* had been Elected of God they could never have sinned to such a degree, as to provoke God to cast them out of Covenant, though they might sin so as to provoke God to punish and chastise them for it, *Psal. 89.*

5. And lastly, Saith Mr. K. in pag. 27. And farther to prove the Promise of the Covenant of Grace did not belong to Abraham's Natural Seed as such, Paul shews in *Gal. 3. 16.* Now to Abraham and to his seed was the promise made. He saith not to seeds, as of many, but to thy seed, which is Christ.

Friend, though you have charged me falsely with abusing the Sacred Scriptures, yet give me leave to tell you, you have horribly abused this Text, by adding unto it, and diminishing from it; for the Words are these, in *Gal. 3. 16.* Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

Mr. K. hath placed [*was the promise made,*] which is in the singular, instead of [*were the promises made.*]

Friend, Was not Christ (who is stiled this One here in this Text) of the Seed of Abraham? And was not the Covenant made with him before the Foundation of the World, for all the Elect and their Seed? And are not all the Promises *Tea* and *Amen* in Christ? Which are the Promises in this Text, which you call *the promise*? So that this Text intends quite another thing, than what you seem to infer from it.

2. Let us observe what strange Absurdities follow.

1. Would it not be a very absurd thing, that

God who is a Covenant-keeping God, should keep his Covenant with Believers, and their Seed, from *Adam* to the coming of *Christ* in the *Flesh*, which was about 4000 Years, and so often renew and establish it with Believers and their Seed, by Repeated Promises and Sacred Oaths, and that then God should cast them all off, and Repeal and Dissolve the Covenant? Pray hear what the Apostle saith to this, in *Gal. 3. 15.* Brethren, I speak after the manner of men; Though it be but a mans covenant, yet if it be confirmed, no man dissannulleth, or addeth thereto. *Viz.* Is a Covenant which is made between Man and Man, so sacred a thing, as that nothing ought to dissannul it, or make it void, and that nothing ought to be added unto it; How much more Sacred is Gods *Everlasting Covenant*, and not to be dissannulled, made void, nor added unto, by Men?

2. Is it not an absurd thing for any Mortals to imagine that the Son of Gods Love, (*John 3. 16.*) and the Gospel of his Grace, should bring more Grace to Adult Believers then the Law, and at the same time destroy that Grace which their Children enjoyed under the Law? *John 1. 17.* For the law was given by Moses, but grace and truth came by Jesus Christ.

3. If this Doctrine were true, then all the Seed of these believing Jews, which kept Covenant, were all cast out, and broken off with the unbelieving Jews, and their Seed, *Rom. 11: 17.*

4. It will follow, that none but Adult believing Gentiles were taken into Covenant, and all their Children excluded, which is repugnant to *Acts 2. 39.* For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

This Promise here is the same God made with *Adam, Gen. 3. 15.* and *Noah, Gen. 9. 9.* and *Abraham, Gen. 17. 2, 7.* which was made to Believers and their Children.

5. These Gentlemen that Assert the Dissolution of the Covenant, wherein are contained Believers and their Seed, never yet undertook to tell us what the personal actual Sin was, which these poor Babes did commit against God, that did provoke him to cast them all out of Covenant, who had been in it Four Thousand Years successively; wherefore when you write next about this Subject, be so ingenuous as to tell us what the Sin was which these young Infants were guilty of, which brought them all under this dreadful condemnation, as to be cast out of Gods Favour: For unless you can do that, all the Arguments you can raise against our Principles will only serve to prove that you are in a very great Error; for the Covenant God made with *Adam, Noah, Abraham,* and their Seed, is an *Everlasting Covenant*, ordered in all things, and sure.

IV. I will by Gods Assistance prove that the Infant-Seed of Believers are the proper Subjects of Baptism, not to exclude Adult Proselytes; and in proving this, I shall Answer all Mr. B. K's: Twenty Seven Arguments, as fully and effectually as if I had confuted them one by one; for the Ground of all his Arguments is to prove that all Children are excluded the Ordinance of Water-baptism in their Infancy: And to effect my Purpose I shall take this Method, viz.

1. I shall prove from the Sacred Scriptures, that there is a Command from our Saviour Christ for the baptizing young Infants.

2. There are undeniable Examples for it.

3. I shall prove it from the peculiar Promises that are made to the Seed of Believers.

4. From the Renowned Titles that are given unto them.

5. From their being under the care, conduct, and Ministry of the blessed Angels.

6. And Lastly, From the tender care and sweet condescending Carriage and Behaviour of our blessed Redeemer to the Children of Believers, above all other Mens Children in the World.

1. There is a positive Command for the baptizing of Infants, as well as of others, in Christs Commission in *Mat. 28. 19, 20. Go and disciple all nations; that is, Baptize them; for if you observe, Teaching comes after, Go and disciple all nations, make them disciples by baptism.* Now, either Children are no part of a Nation, or else there were no Children in all these Nations, to whom Christ sent his Apostles and Ministers to preach the Gospel, or else Children are every whit as much concerned in the Commission, with a respect to Baptism, as the Adult: But Children are a great part of a Nation, and for any to imagine, that there were no Children in all these Nations is ridiculous; and therefore Children are included in this Commission of our Lords, and so they come under the Power and Authority of Christs positive Command to be baptized.

2. They Object, Children must be taught before they ought to be baptized, and Children are not capable of being taught, and therefore not capable of baptism.

Pray hear what God saith in *Isa. 59. 21. As for me, this is my covenant with them, saith the Lord, My spirit that is upon thee, and my words which I have*

have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. Isa. 54. 13. And all thy children shall be taught of the Lord, and great shall be the peace of thy children. Heb. 8. 11. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

This Teaching of God proceeds from his Covenant Love, as appears by the aforesaid Scriptures.

2. In *Mark* 16. 15. there is Christs positive Command to preach the Gospel to every creature, that is, to some of all Ages and Sects, of the Rational Being; therefore Children are concerned in this Command, as being a very great part of the Rational Being, and they have a great benefit by the Ministry of the Gospel, which benefit lyeth principally in their Parents being so disciplined and taught, as to be made Believers, at which Instant their Children are also initiated and planted into the Covenant of Grace, and are holy Children in Gods account, *1 Cor.* 7. 14. and so have a Right to the holy Discipline, viz. Water-baptism, the Initiating Seal of the Covenant.

3. And Lastly, There is a Command for Children to hear the Word of the Lord, as well as Adult Persons, in *Jer.* 2. 4. Even as *Moses* summoned all *Israel*, Man, Woman, and Child, to appear before God, and renew their Covenant with him, in *Deut.* 29. 9, to 13.

Thus I have proved A Command for the baptizing all the Infant-Seed of Believers.

2. I will prove Infant-Baptism from clear Examples.

First, From the Example of *John the Baptist*, *Mat. 3*. Then went out to him *Jerusalem* and all *Judea*, and all the regions round about *Jordan*, And were baptized of him in *Jordan*, confessing their sins. But when he saw many of the *Pharisees* and *Sadducees* come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? &c.

John baptized all the Natural Seed of *Abraham*, that came to his Baptism; he refused none, though at the same time he exhorted them to Repentance, and not to rely upon their Covenant-Relation to *Abraham*.

Ver. 11. I indeed baptize you with water unto repentance, &c. So that it doth not appear that *John* baptized none, but them, which were truly penitent.

1. Here you see all the *Jews*, Men, Women, and Children, that came unto *John*, were baptized by him; for all came to his Baptism; for Children were a great part of *Jerusalem*, and of all *Judea*, &c. And therefore Children were not excluded, but were baptized.

2. The Ordinance of Baptism was first Instituted among the *Jews*, and their Seed, before it was among the *Gentiles*, and theirs, many Years; for the *Gentiles* must first be proselyted and taken visibly into Covenant by Discipline.

3. And Lastly, If *John* had not baptized all Children, how could it be said, that *Jerusalem*, and all *Judea*, and all the Region round about *Jordan*, went out to him, and were baptized of him? Therefore it is plain, that all were baptized by him. Now if I should say, All my Household are baptized, and yet none of my Children are baptized, who are almost double in number the rest of my Family, How could that be true?

So that it is very plain, from the Example of *John the Baptist*, we have unquestionable Authority to baptize all our Children in their Infancy.

2. There are Examples of Infant-baptism from the Apostles practice; for they baptized whole Households; wherefore if there had been but one Child in all these Households that was not baptized, it could not properly have been said, that the whole Household were baptized; for children are the principal Upholders of the House; for where there are no children, that House is but of short duration; and it is plain, that believing Parents, and their children, make a holy House, a sanctified Husband, or a sanctified Wife, and holy children make one Body, and therefore they ought to be baptized, *1 Cor. 12. 13. For by one spirit are we all baptized, into one body, &c.*

3. Here are whole Households that were baptized by the Apostles, *Acts 18. 8. Acts 16. 14, 15. and ver. 30, 31, 33. and some others;* and also whole Households, that were Believers, which we read nothing at all of their Baptism.

3. That Children are a great part of the Household is very clear; for by our Saviours Words, Parents and their children onely make the Household, *Mat. 10. For I am come to set a man at variance against his father, and the daughter against her mother, &c. And a mans foes shall be they of his own household.* These were Parents and Children, not one Servant mentioned: And the Widow of *Zarephath*, *1 King. 17. 15. And she went, and did according to the saying of Elijah: and she, and he, and her house did eat many days.* Here was the Woman, and the Prophet, and her House, (that was her Son,) did eat many days; for she had no more in her Family, as in the 12th. Verse.

Heb. 11. By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, &c. That was himself, Wife and Children, Gen. 6. 1, 7.

So that it is impossible Children could be excluded, if they had any, because the word *Household* includes them ; but it would be very strange, if there were no children in all those baptized Families, that are mentioned in the Gospel only occasionally ; for no doubt but there were many thousands of Households more, that were baptized in the Apostles Time, which they had not the same occasion to mention in particular, which we do not read of.

4. And Lastly, Though all the Infant-Seed of Believers are Holy Children in Scripture account, yet they are not all savingly sanctified, neither is Water-baptism it self such an Ordinance as to convey or infuse Grace and Holiness into the Subject baptized, so as to unite them to Christ by Regeneration ; No, that is the Work of the Holy Ghost alone in the Baptism by Fire.

Indeed this I do believe, that God may, nay many times doth, while the external Sign of Regeneration and Sanctification is applying without, work the thing signified by his holy Spirit internally within.

Thus you see here are clear Examples of Infant-Baptism, and good Authority for it, unless it can be proved that there were no Children in all these Nations, that Christ commissioned his Apostles to preach the Gospel unto.

3. It is clear, that all the Infant-Seed of Believers have a Right unto the Ordinance of Baptism, in their Infancy, from the peculiar Promises of God made unto them above all other Children in the World.

1. God hath promised to be their God, *Gen. 17. 7. Psal. 112. 2. His seed shall be mighty upon the earth: The generation of the upright shall be blessed.*

Psal. 102. 28. The children of thy servants shall continue, and their seed shall be established before thee.

And in *Isa. 29. 23. Isa. 44. 3. Isa. 65. 22. Act. 2. 29.* Here you see are Precious Promises made to the Children of Believers, to be fulfilled and accomplished in Gospel-times; and is it rational to conceive, that God would not allow them the Ordinance of Baptism, that is now the Seal or Token of the Covenant, wherein all these Promises are contained, which God hath made to the Seed of Believers? Therefore all the Children of Believers ought to be baptized in their Infancy.

4. We may infer, that the Infant Seed of Believers have a Right to Baptism, from the Renowned Titles that are given them: First, they are called Disciples, *Acts 15. 1, 10. And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. They did not say, After the manner of Abraham; No, for they were zealous of the Ceremonial Law. These Men came from Judea, where John had been baptizing all that came to him: (ver. 10.) Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?*

But it may be Objected, Those were Adult believing Gentiles, Which in part is true; but it was to their Children principally; for they which taught them, that they themselves must be circumcised, did also teach them, that their Children

Children must be circumcised, and that the *Jews* Children must be circumcised likewise, as doth clearly appear from *Acts* 21. Thou seest, brother, how many thousands of *Jews* there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the *Jews* which are among the Gentiles to forsake *Moses*, saying, that they ought not to circumcise their children, &c.

Pray when was this, that the Apostle did thus teach the People? Why, do but look back into *Acts* 15. and you will find it was when the Men came down from *Judea*, and preached up Circumcision, and were such Zealots for the Law of *Moses*, as that they told the People they could not be saved without keeping of it.

So that it is clear, that these Children in *Acts* 21. were of the number of those Disciples in *Acts* 15. 10. And therefore the Infant-Seed of Believers are Disciples, and ought to be baptized, as being in Christ's Commission, *Matth.* 28. 19, 20.

Now a little by way of Query and Expostulation.

1. Is it any ways likely that the believing *Jews* would have been brought off from circumcising their Children, without an Ordinance that was equivalent, or better, in the room of it? Especially if we do but consider, how hard a Task the Apostles had to bring them off from it; for they thought they should be damned if they did neglect it, *Acts* 15. 1.

2. If we do but consider what a great Esteem the *Jews* had for the Ordinance of Baptism, which may be measured by the Question our Saviour put to those Great Men, when they came to him to question his Authority, in *Mark* 11.

29, 30. They did not dare to say that *John's* Baptism was of Men, for fear that the People would have stoned them.

3. If it were such a dangerous thing for those Priests, Scribes, and Elders, to have denied *John's* Baptism to be of divine Authority, what a dangerous thing would it have been for any Man to have Asserted, that all their Children had been cast out of *Abraham's* Covenant, or to have opened their Mouths against Infant-baptism, seeing the Apostles had so much adoe to bring them off from Circumcision, which was the Seal or Token of the Covenant, and did Typifie our Saviours bloody Baptism, namely, his Death and Sufferings?

1. It was a bloody Ordinance, *Exod. 4. 25, 26.* So was Christs Sufferings, *Luke 12. 50.*

2. It was a painful Ordinance; so was Christs Sufferings.

3. It was an Ordinance wherein all the Subjects were passive; so was Christ in his bloody Baptism.

4. It was an Ordinance of Incision, or cutting off the Flesh; so was the Sufferings of Christ, *Dan. 9. 26. After threescore and two weeks shall Messiah be cut off, but not for himself.*

5. And Lastly, The Male Children were only to be circumcised, which did Typifie that Christ our Redeemer must be a Man, and that of sorrow, and the Pascal Lamb did Type out the same: *It must be a male of the flock without blemish*; so must Christ be a Male of the Flock, or Tribe of *Judah*, without sin: But the Females must not be circumcised, because they could not make a True Figure of Christ, our *Passover*, which was sacrificed for us: But the Females have the Ordinance of Child-bearing, which is the

True

True Figure of Regeneration, without which there could have been no Circumcision.

2. When Christ the Antitype came in the Flesh, and was offered up a Sacrifice for Sin, then both these two Ordinances, *viz.* Circumcision and the Passover, were transformed into Baptism and the Lords Supper; and whereas the two former did shew the Lords Death to come, so the two latter do shew that the Lord is come, and hath been offered up a Sacrifice for sin, and Baptism is the Sign of Circumcision, a Seal of the Righteousness of Faith, as succeeding Circumcision.

4. I challenge Mr. B. K. to prove that ever the believing *Jews* children were denied the Ordinance of Baptism, or that Infant-baptism is any where forbid in the Gospel.

5. And Lastly, Let him also prove, if he can, that ever any one Child, either of believing *Jew*, or *Gentile*, did stay until he was an Adult Person, and then made a confession of his Faith, and was baptized; for no doubt but there were many thousands of Believers children, and Grandchildren, that were Believers, and grown Persons, in the Apostles Time, whose Parents might be baptized by *John* at the first Institution of that Ordinance: And would it not be very strange, if they had not been baptized in their Infancy, that we should not read of one that had been baptized when he came to Years of understanding? *Timothy's* Mother and Grandmother were both Believers, and he himself an Eminent Saint, and he made a great Figure in the Church of Christ, and yet we never read of his Baptism, but we do of his Circumcision; but no doubt but as the latter was in his Manhood, so the former was in the time of his Childhood.

Thus I have proved the Infant-Seed of Believers to be Disciples.

2. All the Infant-Seed of Believers are called holy Children, 1 Cor. 7. 14. Even as the Children of *Israel* were, because they were a Covenant-People, and yet all *Israel* were not saved; for with many of them God was not well-pleased, neither do I believe that all the Seed of Gospel-Believers will be saved, though they are baptized; but all that are Elected shall be saved. They are holy by vertue of their being in the Covenant with their Parents; and as Christ did not come to destroy the Law but to fulfil it, so neither did he come to Repeal nor Dissolve the Covenant, but to confirm it, Dan. 9. *And after threescore and two weeks shall Messiah be cut off, but not for himself, &c.*

And he shall confirm the covenant with many for one week, &c.

5. The Infant-Seed of Believers are under the Ministry of the Holy Angels, Mat. 18. 10. *Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.* And look back on the 6th. verse, and you will see that they were Children that believed in Christ: Heb. 1. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* The blessed Angels have the care and conduct of all the Elect of God, both in their Lives, and at their Deaths, Luke 16. *And it came to pass that the beggar died, and was carryed by the Angels into Abrahams bosome:* That was, into Eternal Glory; and the Angels are as capable of doing Service for an Elect Infant, both living and dying, as they are for the oldest Saint upon Earth, because the Angels are not Acted by any power

power of the Creatures ; but by the Power of God ; therefore the Infant-Seed of Believers have a Right to Baptism, in which Ordinance all the Subjects are as passive, as all the Subjects of Circumcision were ; and the Children of Believers do make the same passive Figure in the Church now, as the Children of the *Jews* did in the Church under the Law ; for our Saviour tells us, that *of such is the Kingdom of Heaven*, which is the Church.

6. And Lastly, To crown all the rest, Was the sweet compassionate behaviour of our blessed Redeemer towards the Infant-Seed of Believers, in *Mark 10*. *And they brought young children unto him, that he should touch them ; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God. And he took them up in his arms, put his hands upon them, and blessed them.*

1. Here was no bodily Distemper complained of, nor no cure wrought upon their Bodies.

2. These Children were the Infant-Seed of Believers : For if their Parents had not been reconciled unto Christ, they would never have brought their children unto him, to be blessed by him.

3. As they were Adult Believers that brought them to Christ, so were they also which rebuked them that brought them.

4. And Lastly, Christ did receive them, and laid his Hands on them, and blessed them, and also prayed.

Thus you see, that the sweet carriage and compassionate behaviour of our blessed Redeemer, towards these little Infants of believing

Parents, doth clearly demonstraate unto us, that they were in the Covenant, and were baptized before they were thus visibly brought unto Christ, seeing that he himself laid his hands on them, and blessed them; for laying on of Hands in the *Primitive Time* was succedaneous to Baptism, *Acts* 8. 12, 15, 16, 17.

Thus you see it clearly made out, That all the Infant-Seed of Believers have a Right to the Ordinance of Baptism; and this brings me to take notice of that Query of B. K's. viz. *What Benefit is it to a Child to be baptized?*

To which I reply, So might proud carnal Reason have Queried in the Time of Circumcision, What benefit have our Young Infants by being circumcised at Eight Days old? But the Apostles Answer is very compatible to Mr. K. *Rom.* 3. 1, 2. *What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the Oracles of God.*

Believing Gentiles and their Children are one Body, and likewise a holy People, *1 Cor.* 7. 14. And so they have a Federal Right unto the Oracles of God, as *Israel* had of old.

3. Baptism is a solemn Dedication of our Children unto God, from whom we received them, and it must be done by a solemn Act, by the Parents consent in an Ordinance of God, or else it is but humane Invention; therefore if it ought not to be done in that Church Ordinance, namely, Baptism, then I desire to know of those Gentlemen that oppose it, what Church Ordinance it must be done in, that is more compatible than that of Baptism.

4. And Lastly, It is the Duty of all Christian Believers to look upon all their Children in their
Infancy.

Infancy, as Elected of God from all Eternity. It is not for us to reprobate any of them in our Minds, and say, If I knew which of my Children were chosen of God, I would dedicate them only unto God in Baptism: For that indeed is a secret we ought not to pry into; it is Gods Privilege only to know which of our Childrens Names are written in his *Book of Election*: But seeing they are all called *holy Children*, without exception, our Duty is to hope well of them all, and dedicate them all unto God, in the Ordinance of Baptism, and believe and pray for them all, as if they were all Elected; and we did know it, as long as we do not know any thing to the contrary. But God hath put all the Infant-Seed of Believers in their Infancy, now under the Gospel, into the Ballance alike, with a respect to their Parents knowledge, as if they were Elected in the 1 Cor. 7. 14.

Thus I have proved splendidly, That the Infant-Seed of Believers are in Covenant, and are the proper Subjects of Baptism, not excluding Adult Profelytes: By which I have fully Answered all the Arguments that ever were raised against it, and also Mr. B. K's. Book, in particular, as much as if I had confuted them *Argument by Argument*.

V. And Lastly, Mr. B. K. hath laboured hard to prove, That the *Church State under the Law was only a Carnal Legal Church State, and that it was dissolved at the Coming of Christ in the Flesh*. And one of his Topping Arguments to prove it to be so, is, *That they were a Natural Church, and the Churches under the Gospel are congregational*.

Therefore my business is to prove the contrary, and I shall pursue this Method, viz. 1. I shall

prove, that the Church is of the same Form and Mettle substantially now, as it was under the Law. 2. That there are the same sort of Members, both for Age and Sects. 3. And Lastly, The Church lives and feeds upon the same spiritual Food now, as the Church did under the Law.

1. That the Church is of the same Form and Mettle, I shall prove first out the *Old Testament*, Zech. 4. *And the angel that talked with me, came again and waked me; as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked, and behold, a candlestick all of gold, &c.* Secondly, the *New Testament*, Rev. 1. 20. *The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks, which thou sawest, are the seven churches.* Candlesticks are to set up a Light in, and they are of the same Mettle, viz. Golden Candlesticks. What though there was but one under the Law, and that was National, and now several and they congregational, yet the Form, Use, and Mettle, is the same. Suppose a Man hath a Tree in his Orchard that hath but one Branch upon it, and that is decaying, and he cuts that off, and graffs several Branches upon the same Stock, that doth not destroy the Root, or Stock of the Tree, Rom. 11. 16. *For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.* The Church-State under the Law was the same as it was in Abraham's Time, which was 430 Years before the Law of Moses, and it is the same as it was in Adam's Time, Gen. 3. 15. On this Promise the Foundation or Church-State was laid; and as it was in the Beginning, so it is now, and ever will be to the Worlds End.

But saith Mr. K. in pag. 9. *I also ask you whether the Jewish Church, that was founded upon the*
Old

(66)
*Old Covenant, is not gone and dissolved ? If so,
what doth your arguing prove ?*

I Answer, The *Jewish Church-State* was founded on the Covenant of Grace, call it what Covenant you please ; for *Abraham* had the Gospel preached unto him when God established the Covenant with him, *Gal. 3. 8.* And so had *Adam*, *Gen. 3. 15.* And *Noah* was a Gospel Preacher, *2 Pet. 2. 5.* And the Church-State is the same now as it was before the Dispensation of the Gospel.

1. By the Words of our Saviour himself, *Mat. 21. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruit thereof.* Now if this Kingdom of God was not the Church-State, in which all the *Jews* then were, pray tell us what Kingdom of God this was. 1. It appears that this Kingdom of God was the Church Militant, and not the Church Triumphant. 2. That the Church State was mutable, and yet indissoluble. God might remove it from one Nation to another, as he did from the unbelieving *Jews* unto the believing *Gentiles*, *Mat. 21. 43. Rom. 11. 17.* But the State of the Church is the same, and is unalterable. 3. There were the seven Churches of *Asia* dissolved ; but that did not destroy the Church State no more than the Excommunicating Members out of a particular Church doth.

2. The Apostle makes it appear plainly, that the Church State is the same now, as ever it was, before the Incarnation of Christ, in *Eph. 2. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God ; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ; In whom all the building fitly framed*

framed together, groweth unto an holy temple in the Lord : In whom you also are builded together for an habitation of God through the Spirit.

Now pray Mr. K. what do you think ? Was the State of the *Jews Church* a carnal legal Church State ? Whereas you hear it was a Habitation for God through the Spirit, and Jesus Christ the chief corner Stone. Did God dwell in a carnal Church ? Or was Christ ever the Foundation of a carnal Church ? Which must necessarily follow as the consequence of this carnal Position.

3. In pag. 43. saith Mr. K. *I ask whether or no Christ did not remove by the Gospel Dispensation, all the Wheat out of the old Barn, nay, and pull down that Barn ? &c.*

Christ did not pull down that Barn, but he purged the Floor of it, neither did he remove the Wheat out of it, but he did winnow and fan away all the chaffy Hypocrites, the unbelieving *Jews*, and gathered his Elect *Gentile-wheat* into his Garner, Kingdom, or Church, and *John the Baptist's* Testimony is sufficient to prove this ; let any Man deny this if they dare, *Mat. 3. I indeed baptize you with water unto repentance ; but he that cometh after me, is mightier then I, whose shoes I am not worthy to bear : he shall baptize you with the holy Ghost, and with fire. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner : but he will burn up the chaff with unquenchable fire.*

Here are Two Things to be observed from this Text ; The *First* is, A threatening the Expulsion of the unbelieving *Jews* ; and the *Second*, A Prediction of the calling and conversion of the Elect *Gentiles*, which was the taking the Kingdom of God from the *Jews*, and giving it to the *Gentiles*.

2. The

2. The Church is the same now in a sense, as it was under the Law, with a respect to the Members of it ; for as the *Jews* and their children, were the Members of it under the Law, so Believers and their children, are the Members of it under the Gospel, *Mat. 19. But Jesus said, Suffer the little children, and forbid them not to come unto me : for of such is the kingdom of heaven. Eph. 3. 6. That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel. Which Promise you have in Acts 2. 39. which is to Believers and their children.*

3. And Lastly, The Church under the Law did live and feed upon the same Spiritual Food as the Church now doth, and was a baptized Church, *1 Cor. 10. And were all baptized unto Moses in the cloud, and in the sea ; And did all eat the same spiritual meat ; &c.*

Mr. K. pray tell me how was it possible that a carnal legal Church could live upon Spiritual Food ? Sir, you should think before you write : I am sorry you can distinguish no better of those Profound Mysteries of the Gospel. Thus you see your carnal Conception of the Church State utterly confuted, and the Church proved to be the same now, as it was from the Beginning, and ever will be while there is a Saint upon Earth ; and if you do write again, bring better Arguments to Town with you, or else you had as good say nothing, And so Farewell.

P O S T S C R I P T.

MR. B. K. in pag. 35. hath made a Collection of my Words in Answer to Mr. H. C's. late Book, which he calls unseemly, scoffing, opprobrious

opprobrious Language; therefore I have made a Collection of Mr. H. C's. Language to me, and let any Man judge whether I have not been moderate; for *Evil Communication corrupts Good Manners.*

In pag. 1. saith Mr. H. C. *What is this Man resolved to set himself in a posture of war against God and his Word? An Advocate against the Truth, blinded with prejudice. These are in the room of an Oculist, to open his eyes to behold his Error in Judgment.* Pag. 2. *He makes a Man of Straw, and fights with it, or his own Shadow.* If it be not from Ignorance, then it is from a worse Root; he deserves Austin's Title, The hard Father of Infants. Page 3. *What would this Man make a new Bible? Had he the Notion by Inspiration?* I do not wonder the Man is so well pleased with an unscriptural Baptism, when he Asserts an unscriptural way of saving Infants. He is almost at his wits-end, and famished for want of Arguments, and so will catch at any thing. Page 4. *You are in the Pound, Sir, get out if you can.* His Arguments are so feeble, that it is a tottering Fence. Would any Man but one void of common sense, urge such Scriptures for Infants Inherent Faith. Page 6. *When will you cease to pervert the right Word of the Lord.* Page 7. *Get out of this Prison as well as you can.* Page 8. *Pray Sir, go to School again, and learn better Logick.* Page 10. *Did ever Man speak more impertinently: These Lines of his must be written through ignorance, inadvertency, or worse.* Pag. 11. *Who labours all he can to blacken the Ways of God, and render the Professors of it as odious as possible: Doth he not acquire the Name of an exquisite Calumniator? Is not this the Man David speaks of, that travelleth with iniquity, conceived mischief, and brought forth falsehood? Remember, remember*
John

John Child, whose chief cause of desperation was his speaking and writing against those very people of God you now do. Page 14. Here you have brought your self again into a Noose, and I cannot help it. In his former Book before ever I writ against their Opinion, he said, Infants Baptism of Earth and Humane Invention, and Rantizing and a Relique of Antichrist. So much for Mr. B. K's. Reverend Brother Mr. H. C. whom he hath so highly vindicated in his Book; but in point of Justice and common honesty, he ought to have laid down this opprobrious Language of Mr. H. C. against me.

Now in the second place I shall compare what Mr. B. K. charges me with, in the 5th Chap. of his Book, against Mr. H. C. and let us see which maketh the blackest Figure.

Saith Mr. K. *I shall begin with Mr. Shutes unbecoming, scoffing Expressions, as they lie here and there in his Book.*

In page 4. he saith, *He will not render Railing for Railing, yet in page 5. you will find these Expressions, speaking to Mr. C. You have charged me falsely; you boggled and juggled with the Scripture; yet he has not made either of these things appear.* In page 5. he saith, *Here thou hast the Cavils of the Adversary answered.*

This Man matters not what he saith to promote his Opinion; just like the Papists who hold that *The End sanctifieth the Means*; for if you look into my Book, in page aforesaid, you will find it to be only a Repetition of what is said against me in the Preface of Mr. H. C's. Book; and let any Man read where I have charged Mr. H. C. with perverting the Scriptures, and look into his Book and see if it be not true.

Again, Saith Mr. K. of me, *Mr. C. doth as little Boys, that make a thing of Rags, in imitation of a Cock, and when they have set it up, &c.*

This was only to Illustrate an abominable Falseness Mr. C. hath fixed upon me, and then raised an Argument from it.

In page 46. he saith, Mr. C. is troubled with the Grumbling in his Gizzard. But this is false, I did not say *his* Gizzard, but *the* Gizzard: But you are very subject to mistakes; but I find it is always in favour of your own Opinion, which looks as if it were wilful.

He saith in page 57. that Mr. C. is pleased to mock at Habitual Faith.

This is true, and I wonder how you dare deny it.

Saith Mr. K. *He renders me worse than the Devil*, pag. 116. The Devil left out part of a Scripture once, to tempt our Saviour with, but in my weak Judgment (*saith Mr. Shute*) this Author hath done it three times, &c.

In page 82. he saith, (*speaking of Mr. C.*) Was there ever such Legerdemain played with the Sacred Scriptures?

In page 23. he cries out, O for shame cease from bringing your carnal Reason, &c.

In page 24. Where are you now with your humane, invented, lame, decrepit Salvation, &c.

In page 56. he abuses Mr. Danvers who is dead.

Here is all the scoffing Expressions, or opprobrious Language, as Mr. K. calls it, as he picked together, as they lie up and down in my Book. Now let any Man of sense, or common honesty, but consider the Provocations that Mr. Collins gave me, and then judge whether I have not been moderate: but Mr. K. (the wise Man) telleth

telleth us, that to acquit the Guilty, and condemn the Innocent, are alike Abomination.

And as for this Book of Mr. Benjamin Keaches, I will only say this of it, to wit, Had I written it, People would have been prone to say, that there was much of the Malice of Satan in it, and but little of the Subtilty of the Serpent, and nothing of the Innocency of the Dove to be found therein, and that there was neither Parts, nor Good Manners, but a complication of ignorant Zeal, Embellished with Errours, and false Doctrines and Positions.

FINIS.

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